The Western Conference Unitarian

JUNE 1911

A Liberal Religious Magazine devoted to Freedom, Fellowship *and* Character in Religion

"WE ARE CO-LABORERS WITH GOD"

The Western Unitarian Conference

Headquarters: Rooms 514-15-16 105 South Dearborn St. - CHICAGO

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The Churches of the Western Unitarian Conference.

OHIO.

CINCINNATI—The First Congregational Church, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, D. D., 304 Oak St.

CLEVELAND—Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M., Rev. Minot O. Simons, 1867 Crawford Rd, N. E.

DAYTON—First Unitarian Church. Services at 3 P. M. in auditorium of the Young Woman's League. Rev. Troward H. Marshall. 530 Lexington Ave.,

MARIETTA—First Unitarian Church, Putnam and Third Sts. Hours of service, 10:30 A. M., and 4 P. M. Rev. E. Alfred Coil.

SALEM—Unity Church, Pioneer Bldg., Garfield Ave. and E. Main St. Hour of service 11 A. M.

TOLEDO—First Unitarian Church, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 4 Ashland Place.

YOUNGSTOWN—First Unitarian Church, Elm St. and Bissell Ave. Hour of service, 10:30 A. M. Rev. Horace Westwood, 1321 Kensington Ave.

MICHIGAN.

ANN ARBOR—First Unitarian Church, State and Huron Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Percy Dawson.

BENDON—Union Church. Hour of service, 8 P. M., Friday, fortnightly. Rev. A. B. Hills, Traverse City, Mich.

BROOKLYN—Unitarian Church. Occasional service.

DETROIT—First Congregational Unitarian Society, Woodward Ave. and Edmund Place. Hour of service, 10:30 A. M. Rev. Eugene R. Shippen, 926 Cass Ave.

GRAND HAVEN—First Unitarian Society, Washington St. between Third and Fourth Sts. Hour of service, 7 P. M.

GRAND RAPIDS—All Souls Church, Sheldon and Oakes Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. H. B. Bard, 22 Paris Ave.

GRAND RAPIDS—Holland Unitarian Church. Michigan Ave. and N. Ionia St. Hour of service, 10:30 A. M. Rev. B. A. VanSluyters, R. F. D. 9.

HARRIETTA—People's Church—Hour of service, 7 P. M. third Sunday of month. Rev. B. A. Hills, Traverse City, Mich.

JACKSON—First Unitarian Society, Jackson and Washington Sts. Hour of service, 10:30 A. M. Rev. A. B. Curtis.

KALAMAZOO—People's Church, Park and Lovell Sts. Hours of service, 10:30 A. M. and 7 P. M.

MOUNT PLEASANT—First Congregational Society Hours of service, 10:30 A. M. and 7 P. M.

ONSTED—People's Church. Hour of service, 11 A. M. Occasional services.

SHERWOOD—Unity Church. Hour of service 7:30 P. M. on alternate Sundays.

TRAVERSE CITY—Emerson Unitarian Church. Hour of service 7 P. M., first, second and fourth Sundays of month. Rev. B. A. Hills, 303 W. 12th St.

INDIANA.

INDIANAPOLIS—All Souls Unitarian Church, Alabama St, near Fifteenth. Hour of service, 11 A. M. and 7:45 P. M., when specially announced. Rev. Frank S. C. Wicks, 2041 Talbot Ave.

HOBART—First Unitarian Church. Hour of service, 7:30 P. M., on alternate Sundays.

ILLINOIS.

ALTON—First Unitarian Church, 110 East Third St. Hour of service, 11 A. M. Rev. Howard MacQueary.

BLOOMINGTON—Unitarian Church, East and Jefferson Sts. Hour of service, 10:30 A. M. Rev. J. H. Mueller, 506 E. Chestnut St.

BUDA—Union Christian Society. Hour of service, 2:30 P. M. Rev. C. A. Polson.

CHICAGO—First Unitarian Society (Memorial Chapel), Fifty-seventh St. and Woodlawn Ave. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 1174 E. 57th St.

CHICAGO—Unity Church, Barry Ave., near Evanston Ave. Hour of service, 11 A. M. Rev. Fred V. Hawley, 4232 N. Hermitage Ave.

CHICAGO—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service, 10:45 A. M. Rev. M. Rowena Morse, Ph. D.

CHICAGO—First Swedish Unitarian Church, Viking Temple, Sheffield Ave., and School St., Hour of service, 11 A. M.
Rev. August Dellgren, 1529 E. Wellington Ave.

EVANSTON—Church of All Souls, Chicago Ave. Hour of service, 11 A. M. Rev. J. Vila Blake, 122 Ashland Blvd., Chicago.

GENEVA—First Unitarian Society. Hour of service, 4 P. M.

GENESEO—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

HINSDALE—Unity Church. Hour of service, 10:45 A. M. Rev. J. M. A. Spence.

MOLINE—First Unitarian Church, 16th St. and 6th Ave. Hour of service, 7:45 P. M.

QUINCY—Second Congregational Church, 633 Main St. Hour of service, 10:30 A. M. Rev. C. F. Elliott, 1426 Vermont St.

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The
Western Conference Unitarian

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50c a Year. **5c a Copy.**

This issue appears about the tenth of the month instead of the first. This is intentional and not an accident. We have been fortunate in being able from the beginning to mail our paper promptly on the first of each month save June. The issue for that month has regularly appeared somewhat later that it might contain reports of the annual meeting of the Western Unitarian Conference which occurs later than the middle of the month.

Some things not specifically covered in the reports may as well be set forth here.

There was an unusually large attendance for a meeting held outside Chicago. This was due to two causes: first, a natural desire to see the people and church home of All Souls Church, the most successful piece of missionary work initiated in our district in the last ten years; and second, an equally natural desire to have a voice in determining the policy of the Conference for a number of years to come, a resolution being up for action which looked to a complete change of method.

To see the people of All Souls Church was to love them. The hospitality extended was abundant and gracious, albeit the weather man's part of it was a little overdone as to warmth. The social side of our gatherings, always delightful, has its special features at each place of meeting. The reception to visiting ministers by the Indiana Harvard Club was a special feature of this conference. At that reception it developed that most of our ministers in this district had at least "passed through the Yard" at Cambridge and also that Harvard could never quite get away from its old rival, Yale, since one minister called upon to "boost" the coming meeting of the Associated Harvard Clubs at the Twin Cities proved to be a loyal son of Eli. The ministers' supper at the German House, one of the unique institutions at Indianapolis, also had a flavor all its own. The automobile ride for delegates through the city's parkways and through the grounds of the Country Club, ending with an opportunity to inspect the filtration beds of the water company, was a delightful and much appreciated part of the hospitality offered.

Again the Conference voted, even more decisively than a year ago, not to change its present form of organization, but rather to work out more fully the possibilities of the present arrangement. Able arguments were presented for and against a change, weighty reasons appearing upon either side. Cordial cooperation between the W. U. C. and the A. U. A. was assumed by all speakers to exist at the present time and there was a manifest lack of any narrow sectional feeling.

On the whole the spirit of the Conference was hopeful and forward looking, with a clear consciousness of united opportunity and responsibility.

REPORT OF CONFERENCE SERMON.

DELIVERED BY REV. FRED V. HAWLEY.

"Permit me a word of greeting and congratulation. It seems as if it were only last May time when I met some of you here on a Sunday afternoon in the Jewish house of worship, for what might be called the preparatory services for this organization. In eight busy years, how you have grown and prospered and how gratefully proud of you we all are. I trust you are able to imagine something of our joy at being welcomed so heartily by you here to night in your new home. The thought I want to present in the sermon is concerning "Life's Measurements."

"Beloved, now are we the sons of God and it doth not yet appear what we shall be." You have noticed that there are the most striking contrasts possible in human estimates of life and its meaning. In measuring and estimating, the accumulated experiences of all the days past come to aid us. Whatever life is, its processes seem to be perpetual change. Through growth and cultivation comes the unfoldment of the something which we call spirit-conscious self. I think the Concord Seer probably had this process in mind when he wrote "Life is a series of surprises and would not be worth taking or keeping if it were not." The task before everyone of us, is the unfolding of himself from the limitations of his lower nature to his highest, most conscious self. Are we not really strangers and pilgrims as all our fathers were? Even the material world itself is not yet made, but is still in the making.

We hear people talking as if science had settled the riddles of the Universe, but we know that it has not. It has merely begun to estimate the Universe. When we come into the great psychic realm we think we know a little—that we are moving some, but we know that we have not yet arrived. At least so it seems to me.

There are those who differ with me in this opinion. I received recently a notice of a lecture in Chicago, called "The Ultimate Human Viewpoint." It proposed to set forth what will be the thought scheme of the future—a standard scheme of thought—a standard viewpoint toward life and its affairs. Questions in writing might be handed to the ushers to be answered by the speaker. "Please take note," the circular said, "that replies to questions will not be mere opinions or beliefs, but part of a complete human system of thought, a net work of conception based upon the interrelated laws of life and nature as disclosed by modern research."

Who really knows those interrelated laws? Have they really been disclosed? About all that most of us feel sure of is that everything seems to be in a great strange march, moving as to unheard music, responsive to some great energy. In this march we are all struggling upward, out of the lower and more animal nature, into the higher and more spiritual. This simple fact makes the whole process, (which might otherwise seem dark and doubtful) grow lighter and plainer. I cannot forecast "the ultimate human viewpoint," nor work out a perfect thought scheme for the future. I can hardly guess it yet, though I have no objection to other people guessing or even dogmatizing if they can. I devoutly believe in the growing manliness and womanliness of the race; in the perpetual process of extrication—in the steady outgrowth and elimination of the ape and tiger elements, once so strong and rampant.

Mr. Hawley then cited the limitations of modern rationalism and closed with an earnest plea for a growing reverence in all who profess the liberal faith.

ALLIANCE DAY.

Alliance Day was one not only of great inspiration, but one of profit and satisfaction. Many old problems, if not entirely solved, were at least brought nearer solution; and the mutual exchange of ideas and experiences offered many suggestions toward furthering strength and usefulness in this branch of the work of the denomination.

Much of the success of this day, as well as of other days of the conference, was due to the careful arrangements made before the conference opened, and too

much credit can not be given to the pastor and people of All Soul's church, who had so thoughtfully worked out every detail for the comfort and convenience of delegates and visitors that the whole machinery seemed to work automatically without friction.

The Alliance color, yellow, was suggested in a beautiful jar of calceolaria which stood in the lobby, and the church was kept replenished with dogwood blossoms, roses and ferns throughout the conference.

At the morning session, Mrs. Robert S. Fletcher, Pres. Alliance of All Soul's, Indianapolis, introduced Miss Fanny Field, Director for Ohio, who presided. The invocation was offered by Rev. Mr. Martin of Des Moines. Mrs. Alfred F. Pashley of Chicago was elected secretary for the day.

The topic of the morning, "How can we best use the power generated by the Alliance," was opened with a very lucid paper by Mrs. Tarkington Baker of Indianapolis, to which she gave the title "BALLAST AND SAILS," and which showed close observation, earnest thought and careful preparation. It is a matter of regret that space will not admit of giving the paper in its entirety. Mrs. Baker said in part:

"Money, spare time, executive capacity—in these seemingly all-important requirements towards 'lending a hand' we are most of us handicapped by limitations. But the prime essential is none of these, but is a thing more subtle and at the same time more potent in accomplishment of great things—receptivity of mind and soul.

"Isn't it true that what retards or blockades most movements is the apathy, the indifference of the majority of people—the balking inertia of the mass?

"Change the world's mental attitude, and the world will be transformed with effort or fuss.

"Here then lies an opportunity which each of us can meet—the opportunity to be intelligently sympathetic—the demand for that essential in progress—general open-mindedness.

"Speaking for women, as a sex, open-mindednesss is a distinct achievement.

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"Women are inclined to mental indolence because they are more used to material activities and routine.

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"Women are more conservative than men as they are physically more timid. This has been fostered by the savage taboo—the modern convention. It is strengthened by our affections which bind our allegiance to the past. Deeper than this lies the instinct to protect ourselves and to keep a safe environment for those who are to come after us.

"Women of the Woman's Alliance have a great opportunity. Our aim should be to assist all progressive movement by the power of the open mind. We have a distinct advantage in achieving this through our religious affiliation.

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"It all comes to the question, 'Are we to be social or anti-social—pressers forward or holders back?' "

A very interesting discussion on different points of Mrs. Baker's paper followed. Mrs. Payne of Cleveland spoke of the difference found among Alliance women, and urged greater individual effort towards cordiality at social and other meetings of the Aliance. Miss Florence Dorrity of Toledo told of the method used by her Alliance in dividing the city into four sections, with a woman in each section whose duty it is to let new members of the church know of all meetings and matters of interest in connection with the work, and to see that invitations are given to attend. She said the method had succeeded. Mrs. Ernest C. Smith of Chicago, spoke of our need to FEEL each call to do something, and that we should believe in our own ability, and that if we have one talent we should use it, and in the using develop power. On the point of conservation, Miss Emma C. Low, of Brooklyn, Pres. National Alliance, said "We need to control our mental attitude. We must have open-mindedness, and must not let conservatism interfere with progress." Miss Low quoted from Dr. S. A. Eliot, "A significant religious movement must cherish

the good that the past has had and at the same time welcome the infusion of new methods and measures. It must blend the new and old in just proportion, and join to the steadfastness of good habit the joy of fresh experiments. It must unite the maturity of age with the elasticity of youth. It must conserve and create."

Mrs. Schuyler Lynn of Chicago, said, "It is a good thing to keep your windows open, but be sure you sit in your own house. Be sure of a foundation." Mrs. Mary B. Davis of New York, Sec'y. National Alliance, told in her interesting way of a visit to an up-state town where a young minister had succeeded in doing practical social work among factory girls. Mrs. Hiram Marks of Detroit asked how we are to get our women interested in social questions. Mrs. Fletcher asked how to interest new members. The point was made that many of our members are interested in social or philanthropic work outside the church through other organizations. Miss Tripp of Indianapolis, said that we ought to be thankful that we have those women out doing such work, and that good work represented by our women is a credit to the denomination.

Rev. F. S. C. Wicks of Indianapolis, spoke words of appreciation for the help of the Alliance of his church. As he expressed it, "Ma works so Pa can rest."

Rev. John W. Day of St. Louis gave it as his belief that women should express their opinion on church policies at home and abroad. "Our women are too meek," he said, "and we need more the judgment of women in denominational policies. Women are apt to follow a leader, and are not independent enough of judgment."

Mrs. I. D. Sperling of Chicago said, "The Alliance stands for service. Ministers feel the Sunday school a burden." She suggested that the Alliance might take this responsibility. She urged that the parents visit the Sunday School. "We do not take our religion seriously enough,'" she said, and spoke of the need to study the child in city and church Rev. Manfred Lilliefors of Omaha recognized the great assistance rendered the church by the Alliance. Rev. Troward H. Marshall, Dayton, Ohio, told of the organization and interest of the Alliance of his church.

The session adjourned for luncheon which was served in the dining room of the church, under the management of Mrs. Robert Elliot and Mrs. Henry B. Heywood, Ten tables, each seating ten, radiated from a large palm in the center of the room; the table decorations were pink carnations with sweet peas and ferns. The luncheon was a very pleasant affair in every way. Mrs. Fletcher gave the guests a gracious welcome, and greetings were extended by Miss Low from the First Church of Brooklyn, Rev. Arthur L. Weatherly from the church of Lincoln, Neb., Mrs. Zubrod, Louisville, Ky., Rev. Geo. R. Gebauer of Duluth, Mrs. Jarvis, Hinsdale, Ill., and Mrs. Payne, Cleveland, Ohio.

At the afternoon session, Mrs. Emma N. Delano of Chicago presided. Besides Mrs. Delano, five other members of the National Board were present and occupied seats on the platform; they were Miss Low, Mrs. Davis, Mrs. Marks, Miss Field and Mrs. Jarvis.

After the singing of the Alliance Hymn and the invocation by Rev. Ernest C. Smith, Mrs. F. S. C. Wicks in her charming way, extended a cordial welcome to delegates and visitors, and was followed by Miss Low who brought greetings from the National Alliance. Mrs. Delano called attention to the fact that this year is the twenty-first anniversary of the National Alliance, during most of which time Mrs. Davis has served as secretary.

Under the title, "Alliance Conditions and Opportunities," Mrs. Mary B. Davis gave a most interesting and inspiring address. She dwelt briefly upon the missionary Alliance work in the south and other places, and of the industrial school work which is fostered by the National Alliance, and then gave a very entertaining account of her tour in the far west. Mrs. Davis' mission was to organize new branch Alliances, and to encourage and advise those not in flourishing condition, and to speak before

those in more thriving circumstances. During her tour she was called to speak before societies in thirty-seven different cities and towns. A few places on her itinerary were Dallas, Tex.. Phoenix, Ari.; Redlands, Cal., Los Angeles, San Diego, Alameda, Palo Alto, San Jose, Santa Anna, Portland, Ore., Seattle, Sedro-Woolley, Boise, Salt Lake, Greeley, Denver, Pueblo and Victoria, B. C. She related the hardships of some of the societies, but spoke encouragingly of their efforts and successes, and of the splendid work of the women in the branch Alliances, one of which, San Francisco, has a membership of 360. "You can always get as much inspiration as you give," she said.

At the close of Mrs. Davis' splendid address, Rev. F. M. Bennet of Lawrence, Kan., spoke of his work in connection with P. O. mission work, and Mrs. Marks told of the Junior Alliance work, the object of which is to prepare for Alliance work. She told of the great interest taken by the young members in philanthropic work. Rev. Mr. Bennet gave the benediction.

At the close of the afternoon session, Mrs., Fletcher gave a reception at her home in honor of Miss Low and Mrs. Davis, to which delegates and visitors were invited, and which made a delightful ending to a delightful day.

MRS. A. F. PASHLEY, Sec'y.

PLATFORM MEETING, MAY 16TH.

This meeting dealt with the sociological side of religion, endeavoring to set forth some practical aspects of the high vision of the brotherhood of man. To the great regret of all concerned the illness of her mother made it impossible for Dr. Morse to be present and the address upon "The Demand of the Laboring Man" was necessarily omitted.

Rev. Maxwell Savage of Louisville, Ky., spoke of "The Pulpit and Social Endeavor." He said in part "The pulpit which does not declare for the endeavor for better conditions is under indictment." "War has some rules. Labor and capital seem to have none. Therefore it is no wonder that suspicion, stealth and outrages exist. Of course, bribery on the part of some capitalists breeds dynamiting on the part of some laborites and each side in this industrial war of ours must clean its own camp or the people will do it for them." Mr. Savage spoke at length on the power for good which the free thinkers of the Unitarian pulpits and pews have in them. "We should go hand in hand with the social endeavor of today to bring in more and more of the kingdom of God. Thanks to our brother Unitarian, President Taft, it looks as if this country at last is going to be able in time of peace, to prepare for peace." "Our eyes have been opened to the conservation of forests; they have just begun to blink at the conservation of men and women. We need to add to the New Testament the social consciousness of the Old Testament prophets. It is a hard task, but a glorious, challenging task, to try to help a constantly increasing number to establish righteousness and to make the world an abiding place of co-operative good will."

Rev. A. L. Weatherly spoke on "Breaking down the Barriers." He was conscious, he said, of barriers which keep people from seeing the best in each other and from working together for truly desirable ends. There were barriers of prejudice, of class, of condition which shut men out from one another and kept them from doing what they might do for each other and from being what they might be to each other. He spoke of his personal experience in a liquor controversy which raged in Nebraska, where bitterness, narrowness and antagonism had been on both sides, neighbor against neighbor, making wounds that are slow to heal. If Mr. Savage called for a militant warfare against evil conditions, Mr. Weatherly called for a generosity and good-will great enough to break down all barriers of misunderstanding and hatred. He said, "We ought to make clear as individual members of a living church, stirred and moved by great ideals, we ought to manifest in our own personalities the spirit of fellowship, that great and grand love of comrades that good old Walt Whitman sang about,

"We have more or less made people

believe that in our churches were groups of contented people, who believed they belonged to an intellectual type, and who did not have in their hearts a burning love for mankind."

"We do love the people and somehow must break down the barrier that now stands between us and the great mass of the common people, which barrier has been erected by others through misrepresentation."

"Until we accept our opportunities as a church of progress, I cannot help but feel we are going into a shrivelling up process. We should measure these opportunities in terms of the infinite and respond to them as sons and daughters of the living God."

Wednesday, May 17th, 2:30 P. M.

RELIGIOUS EDUCATION.

Rev. Eugene R. Shippen, Detroit, Mich., spoke on "Some Ideals."

He said that Religious Education does not deal with the whole Life; but with Life in its HIGHEST ASPECTS. He spoke especially on Religious Education through the Sunday School and of the value of TRAINING IN REVERENCE. We can command obedience but not reverence. He suggested Perfect Decorum as one of the helps to reverence and the bowed head as another help thus emphasizing a principle in Psychology. While a certain feeling and a certain attitude of mind is followed by a corresponding action, the REVERSE is also true. A certain FORCED action or attitude of body produces a corresponding feeling and attitude of mind. If the child is required to act reverent, it will help him to feel reverent.

Rev. Robert S. Loring of Iowa City, spoke on "Some Discoveries." He dwelt particularly on the religious diffculties of students. These center around the seeming conflict of Science and Religion. About one half of the students who replied to questions showed that they had avoided conflict by changing their views of religion in the direction of more scientific interpretation. The professors are not supposed to touch on religious questions in State Universities and so the students do not recieve much aid from them. Moreover, the research method of teaching breaks up the student's universe into fragments often incapable of maintaining religious feelings of reverence and truth. There is need of institutions such as churches which try to see Life as a whole. Our own church is especially fitted, by its frank and open method, to help the students to settle their religious doubts. They have a live and extensive intellectual interest in religion to which we can appeal.

Miss Edith D. Wachestetter of Indianapolis spoke of the value of the story in Religious Education. Among other interesting and instructive things she said the story should come to a close IMMEDIATELY after the climax and that the MORAL of the story should be hidden from view—kept out of sight. The child would remember the story and would UNCONSCIOUSLY absorb the moral it contained and make its own application. She told two stories to illustrate her method. One from the Bible—the story of the Loaves and Fishes and the other a secular story "The House with Golden Windows."

MRS. S. F. LYNN.

PLATFORM MEETING, MAY 17TH.

The first address on "A Mission Church and Its Work" was given by Rev. Mr. Marshall of Dayton, Ohio. This was his first appearance before the Conference, and he faced a sympathetic audience, most of whom had heard of the good work accomplished in Dayton under his ministry. Coming to us from the Baptist ministry Mr. Marshall showed himself to be a man well read and thoughtful and with the gift of putting things together in a logical way.

He spoke of the typical American community and of the typical Unitarianism that grows up in it. In looking at such a community we see, as it were, a slice of Anglo Saxon civilization. The inhabitants have their inherent rights, to work, to receive wages, and to certain satisfactions other than economic. If they were only beasts the problem would be easy, but as it is in any American village of five hundred souls there are possibilities of misery and degradation, and likewise possibilities of their opposites. There

is a meagernesss in village life; the talk is all of things and not of ideas. This is seen in the religious meetings and in the gatherings of the young people. Yet these people are the fabric of our coming civilization.

Our business is to carry an idea into such a community. The highest benefit that can be conferred on an individual or a society is the imparting of religious ideas. We do not carry Socialism to them nor Individualism, but what is best in both. Salvation through service as taught by Hegel and announced by Jesus: this is the redeeming truth which we seek to convey. Village dwellers need to be aroused and provoked. They need clear thinking. For many of them the old theology is outgrown—yet all earnest men must ask "What is the real world? What the obligation to do good?" Here some virile and vertebrate thinking must be done; and it is our mission to help this thinking. Also Unitarianism seeks to create a spirit of pure and high devotion; reverence without external authority or dogma. It teaches with Harnack that we are to "live the eternal life in the midst of time" and with Maeterlinck that "we are in the midst of the sublime here and now—where else can we live?" This is our work in the American village. Can we make it vital? Can we supply the necessary passion?

The second address was by Rev. Mr. Vail of the collegiate church in Urbana, Ill. Mr. Vail is one of our younger men, but five years out of the Harvard Divinity School. He has shown the stuff that is in him by building up a prosperous society in that place.

A University town church serves a moving constituency; and in the smaller towns but little support may be expected from the community. Such a church is really a small adjunct of the university.

What then is the need which it meets? Is it instruction? This does not seem necessary. The university catalogue has hundreds of courses; fifty years of study would not exhaust them. Three things justify us in planting a church in such a community. 1st. Denominational strategy. Here are the young men who in a few years will be the world's leaders. Other churches see the opportunity and are expending great sums of money to erect churches and parish houses, and are putting their best men in charge. It is because we as a denomination have not been blind to this opportunity that we have planted our churches in so many college towns.

In the second place, the college years are the church going period of a boy's life. If this is neglected, if he has no church of his own choice to attend, he drops out and loses the habit of church going. By providing a church that meets his needs he is kept in the habit and later becomes a supporter of our churches in whatever city he may live.

The third reason is a practical one. The college teaches everything but what to live for. The youth has the means of living put into his hands but not the direction how to use it for the highest ends. A trained mind without a consecrated heart may lead only to sharp practice, injustice and bribery. We need no more able rascals. We do need cultivated men and women governed by lofty ideals. And our university training has failed in so far as it has turned out young people into life but without telling them where to go.

The last speech was given by Rev. M. O. Simons of Unity church, Cleveland, Ohio. His subject was "The Church in the City." It stands first for religion in the city. Frequently our more orthodox friends speak of the Unitarians as churchless. "What a pity," said one, "that that building, which is the most churchly edifice in North Ohio, is not a church!" We must make it evident that our churches are real churches—the real home of religion. It stands also as a centre of liberal religion—religion that is not afraid of thought; one that is civilized. And finally it should be a social center, or rather, a generator of social and altruistic feelings. It should arouse the civic consciousness. City charities are often carried on by a comparatively few people. In Cleveland a city of half a million, there are only two thousand

subscribers to the Associated Charities. Out of a total of one hundred and twenty five thousand families in the same city, thirty thousand families applied for relief. Here in such conditions is work for the city church.

In the city our democracy is on trial; Here it must be vindicated. "So love your city, work for it, purify it, live for it."

"Great God above
The city shall be noble,
Shall be pure."

F. A. GILMORE.

THE BANQUET.

About two hundred people sat down at the tables in the commodious dining room of All Souls Church for the closing banquet. The toastmaster, Hon. Hugh McKennan Landon, though well-known as an after dinner speaker at Harvard Club gatherings, was a delightful surprise to the members of the Conference. Whimsical humor, flights of poetic fancy and moments of high vision were all blended into a unity by the ever present cordiality and good-will which shone through his words and in his face. One serious sentence we take from his opening address. He had referred to the accusation that all Unitarians think themselves divine and continued "If she meant that we see endless possibilities of good in ourselves and in the universe about us, that our attitude is aspiration rather than desperation, that we keep our faces turned towards the light, I hope she is right."

Rev. G. A. Thayer, D.D., of Cincinnati, the Nestor of our Conference, spoke of "The Religion of the Future" along the lines followed by Pres. Eliot's address on the same topic, holding that religion more and more must deal with the NOW and the HERE.

Rev. J. H. Mueller of Bloomington, Ill., spoke of "The Church's Great Moment." He said that admittedly the church at present is largely a failure, our own church among the rest. The reasons he found in a lack of reverence and a lack of enthusiasm on the part of the people in the pews and a lack of reality and concern for immediate and pressing human needs on the part of the pulpit. The church's opportunity lies neither in poetry, nor in science, but in the ministry to man's religious needs.

The toastmaster lamented the absence of Mitchell D. Follansbee of Chicago, "the famous hot-air artist of the Harvard vaudeville circuit" and read letters from "Joe Wilby" of Cincinnati and Gov. Willson of Kentucky expressing interest in our cause and regret at inability to be present.

Rev. Frank A. Gilmore on rather short notice filled the gap occasioned by the failure of a lay speaker. He at once won his perspiring auditors by saying that the very warm welcome extended to the delegates by the weather man as well as by All Souls Church reminded him of Mark Twain's description of the seasons in Calcutta. "Calcutta has two seasons; the hot and the cool. In the hot season brass door knobs melt, in the cool they merely become mushy." Having won his hearers he stirred their hearts by the high vision of a faith which transfigures life.

Rev. Manfred Lilliefors of Omaha spoke of "The New Unitarianism." He said "The New Unitarianism will strike at the centre of things rather than at the circumference. In the old Unitarianism reason was put first and conscience second. The new Unitarianism will reverse this order, not because it will honor reason less, but because it will honor conscience more. The new Unitarianism will interpret more the heart of man and less the systems of men; it will discover less of the flaws in older faiths and more of the everlasting truths which underlie them all; it will discourse less upon the superstitions of the past and attend more to the great convictions of the present and the greater visions of the future; it will be spiritual rather than intellectual; its key-note will be sympathies of life; it will be profound, rather than brilliant, reverent rather than profound."

Rev. F. S. C. Wicks, pastor of the Indianapolis Church, was called upon for a last word. After expressing appreciation of the presence of so large and enthusiastic a body of Unitarians from

other cities in All Souls Church he briefly set forth the spirit of that organization. "We have tried," he said, to make it evident that we are an institution with a religious centre and a civic circumference. We have found our own business, and have minded our own business. We are trying to work with every interested church worker and every other citizen for a better city, a better country, and a better world."

An invitation to the Conference to hold its next session with Unity Church, Chicago, was extended by Mr. J. W. Hosmer.

THE BUSINESS MEETING.

The Annual Business Meeting of the Western Unitarian Conference was held on May 17th and 18th in All Souls Unitarian Church at Indianapolis. Owing to the absence of the president, Hon. Morton D. Hull of Chicago on account of duties as a member of the Illinois Legislature, the vice-president, Rev. G. A. Thayer, D.D., of Cincinnati, occupied the chair and gave the key-note address, a brief report of which follows:

"We Unitarians have a venerable tradition. For many a year to come, in this crowded world, where the most famous in any department of thought have but short-lived reputations, if no other names survive to be honored than those of Channing and Emerson, they will be the vouchers for the sanity, moral dignity and spiritual foresight of such as call themselves the followers of these seers as Unitarians of all shades now pronounce themselves to be.

"Undoubtedly the Unitarian tradition is sometimes associated with timidity and obscurantism, with more concern, apparently, to be of the old church, than of courage and conscience to build the new. Such things must be, amidst the swift and bewildering changes of religious opinion in our time. * * * Whatsoever in process of evolution appears unworthy of honest and well-informed minds may, in the future, as it has in the past, be sloughed off by us with the least possible disturbance of our equilibrium. For he who depends least on miscellaneous baggage in the march will be least disturbed in his efficiency by any accident that compels him to forage for subsistence.

"Amid all the revolutions of doctrine we shall still remain a fellowship of religious seekers; delighting to follow truth wherever she may lead, because we believe she leads to the perfecting of man and to his clearer vision of the essential oneness of the human soul with the over soul. The more light on our earthly way, the more of God we expect to find, and the more of self-poise and fearless trust in the infinite laws wherever we are in the swift currents of pain and loss. Still with us, as with the old time seer, the eternal God is a refuge, and underneath us the everlasting arms. The new ways of the revelation of the eternal safety do not make that security less than absolute. To the confirmation of the everlasting foundations of essential faith in God and man, in freedom, justice, righteousness and love, do we dedicate the work of this new session of the Western Conference of Unitarian Churches."

Five minute reports from the secretaries of State Conferences followed. Michigan was reported by Mr. C. S. Udell of Grand Rapids, Illinois by Rev. Fred V. Hawley of Chicago, Minnesota by Rev. G. R. Gebauer of Duluth, Iowa, by Rev. R. S. Loring of Iowa City and Missouri Valley by Rev. A. L. Weatherly of Lincoln. The reports of the treasurer and of the secretary which are printed in full elsewhere in this paper were then read. The chairman appointed a Committee on Credentials with Rev. F. M. Bennett of Lawrence, Kansas, as chairman and J. W. Hosmer of Chicago and Miss Florence Dorrity of Toledo as the other members.

The following telegram, which had been received by the secretary, was read to the Conference. "The First Unitarian Church of Los Angeles, the Woman's Alliance and your absent director, Mrs. C. V. Mersereau of St. Louis, send greeting to the Western Unitarian Conference in session at Indianapolis and best wishes for a pleasant and profitable meeting."

MRS. C. V. MERSEREAU.
REV. E. STANTON HODGIN.

On motion of Rev. J. W. Day of St.

Louis, duly seconded, it was voted that the reports of the treasurer and secretary be accepted and adopted.

Rev. H. W. Foote of Ann Arbor offered the following resolution:

"Whereas the Western Unitarian Conference welcomes the declaration of President Taft that the United States is ready to agree with some other nation on an arbitration treaty which shall cover all controversies with such nation, and welcomes no less the response made by Sir Edward Grey in the House of Commons endorsing President Taft's declaration and proposing that such a treaty be made between the United States and Great Britain, rendering forever impossible, so far as with us lies, a war between these kindred peoples, and whereas these declarations by President Taft and Sir Edward Grey have called forth an enthusiastic response from the lovers of peace in both countries, therefore be it resolved:

That the Western Unitarian Conference hereby expresses its thankfulness that the President of the United States and the British Secretary of State for Foreign Affairs have seen this high and holy vision of international peace; its unqualified approval of such a treaty; and its earnest hope that the Senate of the United States will lend its great power in bringing to pass a speedy consummation of the proposed treaty.

Resolved, also, that copies of this resolution be sent to President Taft, to Sir Edward Grey, to the President of the British and Foreign Unitarian Association, and to all the senators representing states included in the Western Conference."

On motion of Mr. Hawley, duly seconded, the resolution was unanimously adopted.

Various resolutions were then offered and referred to the business committee. At 12:30 p. m. the business session was adjourned until 9:30 Thursday morning.

The business session was resumed at 10 o'clock Thursday morning, May 18th. The Committee on Credentials reported seventy-three persons present and entitled to vote, sixty-four of these being delegates from twenty-six churches and nine being officers of the W. U. C. or of State Conferences. This report was accepted and adopted.

The business committee moved the adoption of the following resolution:

"RESOLVED, that we congratulate All Souls Church of Indianapolis, its energetic pastor and his wife, upon the progress made and upon the attractive new building achieved; and that we extend our thanks to the church and to the ladies of the church for their bountiful hospitality to the Conference." The motion being seconded was unanimously adopted by the Conference.

On motion of the business committee, duly seconded, the following resolution was adopted:

"RESOLVED, that the Western Unitarian Conference appreciates the courteous and kindly attitude of the local press to our organization and extends its thanks for the space accorded to reports of our meetings and the general accuracy of the reports."

The following resolution was reported to the Conference for action, but without recommendation:

"WHEREAS, the missionary work of the Western Unitarian Conference is not adequate to the opportunity presented.

RESOLVED, that the W. U. C. cease to employ a paid secretary, and to maintain headquarters in Chicago, and that the A. U. A. be invited to put agents in the field of the Middle West, and to maintain headquarters in Chicago.

RESOLVED, that the churches of the W. U. C. be requested to send their missionary contributions to the American Unitarian Association, and that the income of the invested funds of the W. U. C. be administered by the Board of Directors of the W. U. C."

Mr. Simons of Cleveland spoke at length in favor of the resolution and moved its adoption. It was duly seconded. Mr. Loring of Iowa City offered as a substitute for Mr. Simons' resolution the following:

"WHEREAS, the missionary work of the Western Unitarian Conference is not adequate to the opportunity presented;

WHEREAS, it is important that the number of our churches in the central west be increased;

WHEREAS, for this purpose it is necessary to have some person in the central west who can remain from one to six months continually with such new movements;

RESOLVED, that in our opinion, it would be helpful if the American Unitarian Association, should place one or more field agents in the middle west, who under its direction should look after missionary work directly aided financially by said Association, so that in co-operation with the secretary of the Western Unitarian Conference, and the officers of the State Conference, our missionary field could be more adequately covered."

This was duly seconded and Mr. Loring spoke at length in favor of the substitute. The debate was participated in by Messrs Blake, Day, Bennett, Pittman, Weatherly, Dodson, Smith, Pulsford and Gilmore. When a vote was reached Mr. Loring's motion was lost. A vote then being taken on Mr. Simons' motion it also was lost, the vote being sixteen for the motion and forty-one opposed.

The following resolution was then brought before the Conference for action, but without recommendation:

"Whereas a proposal is before the Board of Trustees of the Meadville Theological School to remove the school from Meadville, Pennsylvania, to Chicago, be it resolved:

That the Western Unitarian Conference, while recognizing the noble work which this school of the prophets has done for sixty-seven years at Meadville, wishes to put on record its belief that a yet greater future would open before the school in Chicago, and that the school might be able to serve the cause of liberal religion even more effectively than it has at Meadville. If the trustees should see fit to make this move the Unitarian churches of the Western Conference pledge themselves to co-operate with the school at Chicago as heartily as before at Meadville."

Mr. Savage of Louisville moved the adoption of the resolution and spoke in its behalf. Mr. Wicks seconded and supported the resolution. On a vote being reached the resolution was adopted.

The business committee moved the adoption of the following resolution:

"WHEREAS, There are many aspects of our modern life which display injustice and lawlessness, resulting in intolerable conditions of life and labor.

RESOLVED, that the W. U. C. urges upon the churches the duty of taking a strong and unmistakable attitude of condemnation against such conditions; that they recognize one of their chief aims to be the arousing and educating of the social conscience; that they employ their various organizations in all possible ways of social usefulness; that they become, as churches, members of such local and national relief organizations as they are able." Unanimously adopted.

The business committee presented for action, but without recommendation, the following resolution:

"WHEREAS, a more careful and rational control of marriage would undoubtedly be highly favorable to public health and morality and whereas, in all matters relating to the welfare of the people, it is eminently fitting that our churches should take the lead in creating and directing public opinion, therefore be it

RESOLVED, that the Western Unitarian Conference shall offer for the serious consideration of all ministers the following recommendation; that ministers shall unite in marriage only such persons as shall present appropriate certificates from reputable physicians."

Mr. Dawson moved its adoption. It was seconded and then discussed by Messrs. Day, Hawley, Wicks, Blake and Udell. Mr. Foote offered an amendment making it read as follows:

"Whereas, a more careful and rational control of marriage would undoubtedly be highly favorable to public health and morality and, whereas, in all matters relating to the welfare of the people, it is eminently fitting that our churches should take the lead in creating and directing public opinion, therefore be it

RESOLVED, that the Western Unitarian

Conference shall go on record as approving of legislation requiring an examination by a reputable physician of both parties to a marriage contract before the issue of the marriage license."

Mr. Dawson accepted the amendment and the resolution was adopted.

The business committee in its capacity as nominating committee submitted the following nominations:

President—Hon. Morton D. Hull.
Vice-Presidents—Rev. Geo. A. Thayer, Hon. A. J. Sawyer.
Secretary—Rev. Ernest C. Smith.
Treasurer—Mr. C. K. Pittman.
Directors to May, 1914—Rev. W. Hanson Pulsford, Rev. Fred V. Hawley, Mr. C. S. Udell, Rev. George R. Gebauer, Rev. R. E. Ramsay, Rev. Walter F. Greenman.

Delegates to Annual Meeting of A. U. A.: Rev. F. M. Bennett, Rev. F. S. C. Wicks, Rev. Ernest C. Smith.

No other nominations appearing the secretary was directed to cast one ballot for these officers and they were declared elected. The meeting then adjourned.

ERNEST CHARLES SMITH, Sec'y.

TREASURER'S REPORT.

FOR YEAR 1910–1911.

From Churches	$2500.94
From Interest on Investments	1677.29
From Secretary in Field	50.00
From Individuals (Ann. Members)	17.00
From Miscellaneous	3.00
	$4248.23
From Mattoon for Endowment	3522.02
Total Receipts	$7770.43
Receipts available for work of the Conference	$4248 23

EXPENDITURES.

Salary of Secretary	$2500.00	
Salary of Clerk	300.00	
Office Rent	750.00	
Office Expenses	151.87	
Treasurer's Expenses (Exchange)	.24	
Printing for Conference, 1910	14.85	
Western Conference Unitarian for printing	40.00	
Unity Publishing Committee	63.99	
Rent Safe Deposit Vault	5.00	
Legal Expense	17.00	
Cost of Abstract	55.00	
Annual Membership in American Unitarian Association	5.00	
		$3902.95
		$ 345.28
Cash on hand		$2766.49

This surplus of $345.28 does not take into account the deficit of about $450.00 that has accumulated during the past few years. The above figures would reduce the deficit now to $104.72.

The foregoing figures are based wholly upon the money that has actually come into the hand of the Treasurer. There are other items of income that have accrued during the past year and which are a part of last year's income. These items consist of earnings on investments amounting to $154.53 which will be paid in within the next few weeks . (It may be added that since the above report was read $34.53 of the amount has been received.) The final net result of the year then has been the payment of the current expenses of the Conference, the wiping out of the deficit and a surplus of $49.81 on hand.

During the year the Endowment Fund has been increased by $3522.20, received from Mattoon, Ill., the details of which are given in the secretary's report.

The present investments of the Endowment Fund are:

Notes and Mortgages	$13020.00
Bonds	21500.00
Total	$34520.00

That your treasurer is able to make so good a report is due to the energy and earnestness of the officers of the Conference and the zeal and loyal support of the churches. We feel the importance of a systematic handling of the financial or business side of our work, and hope that some wise and helpful method may be worked out that will be helpful to all.

Respectfully submitted,
C K. PITTMAN, Treas

CONTRIBUTIONS FROM CHURCHES, 1910–1911.

Ann Arbor, Mich	$ 20.00
Bloomington, Ill	20.00
Brooklyn, Mich	1.00
Buda, Ill	10.00
Burlington, Iowa	10.00
Champaign, Ill	12.50
Chicago, First	500.00
" First Alliance	10.00
" Unity	228.00
" Unity Alliance	10.00
" Third	35.00
" All Souls	25.00
" Swedish	6.00
Associate Alliance	31.60
Cincinnati, O	100.00
Cleveland, O	375.00
Davenport, Iowa	35.00
Dayton, O	6.00
Des Moines, Iowa	40.00
Detroit, Mich	50.00
Duluth, Minn	12.85
Evanston, Ill	47.00
Geneseo, Ill	40.00
Greeley, Colo	5.00
Hanska, Minn	10.00
Hinsdale, Ill	25.00
Hobart, Ind	10.00
Humboldt, Iowa	10.00
Indianapolis, Ind	13.35
Iowa City, Iowa	6.39
Iowa State Conference	20.00
Kalamazoo, Mich	20.00
Kansas City, Mo	10.00
Kenosha, Wis	25.00
Keokuk, Iowa	3.35
Lincoln, Neb	10.00
Louisville, Ky	10.00
Luverne, Minn	20.00
Madison, Wis	27.00
Marietta, O	5.00
Milwaukee, Wis	100.00
Minneapolis, Minn	25.00
Mo. Valley Conference	25.00
Mt. Pleasant, Mich	10.00
Nazareth	5.00
Omaha, Neb	10.00
Onstead, Mich	1.00
Quincy, Ill	25.00
St. Cloud, Minn	3.00
St. Louis, Unity	100.00
" Messiah	111.50
St. Paul, Minn	112.90
Serena, Ill	15.00
Sheffield, Ill	20.00
Sioux City, Iowa	10.00
Streator, Ill	10.00
Toledo, O	40.00
Wichita, Kas	15.00
Youngstown, O	7.50
Total	$2500.94

FROM INDIVIDUALS.

Miss Fanny Field, Cincinnati	$ 1.00
A. R. McAlpine, Chicago	3.00
Mrs. H. C. Cutter, Oswego, Ill	5.00
Miss Ellen M. Gould, Winchester, Mass	.50
Lewis H. Williams, Waukegan, Ill	2.00
R. Whitman, Chicago	5.50
	$ 17.00

REPORT OF SECRETARY

For two years now your secretary has been feeling his way into the situation, trying to understand both the weakness and the strength of our cause in this district, to get at the reasons of our failures and of our successes, to see how our resources may best be utilized and more effective work be done. The last year's experience has strengthened some convictions and modified others. If some of the secretary's illusions have been shattered, his enthusiasms are still intact;—if the year's experiences have brought moments of depression they have also brought moments of elation and vision; if they have brought burdens of routine tasks they have also brought the release and joy of new friendships.

In this report the secretary will epitomize the work done by himself as agent of the Conference, consider general conditions in our mission movements, briefly analyze those conditions and suggest a definite policy for the future.

The work done personally by the secretary, while differing greatly in its details from year to year, always looks much the same in summaries. The first busines of the secretary was to help the little group gathered at Dayton; Ohio, near the close of the last Conference year, to go on to permanent organization and to find a permanent leader. He visited

Dayton four times during the year, giving five Sundays and a week of continuous service. Organization was completed early in June and on Nov. 27th, Rev. Troward H. Marshall was installed as minister. Mr. Marshall and his wife have been winning a large place in the hearts of their people and a considerable influence in the community. The church is represented at this gathering and we gladly extend to it our hearty fellowship.

In early December, Rev. Adelbert Hudson, Billings Lecturer of the A. U. A. expressed his willingness to fill a few dates in this district. In connection with his visit the secretary planned a series of services at Evansville, Ind., hoping to find a similar response to that given at Dayton last spring. An advertising campaign on identical lines was carried on and we were in position to follow up the initial impression as was done at Dayton. So little response, however, was secured that it seemed manifestly unwise to push matters any farther in that community at the present time. In connection, however, with this demonstration at Evansville two meetings were held at Boonville, a small town fifteen miles distant, where a goodly hearing was secured and much interest manifested. One surprising feature was the fact that out of an audience of a hundred over ninety were men. The organization of a church there is not, as the doctors say "indicated," but the occasional giving of our message is both "indicated" and provided for.

Through a P. O. Mission correspondent came a request for some Unitarian services in the Calumet district of Chicago. The secretary secured the co-operation of Mr. Pulsford, who spoke at West Pullman the last three Sundays of December, the secretary himself preaching on January 1st. This, again, proved to be merely "seed-sowing," worth while, but not suggesting continuance or organization.

Twice during the year, once in July and again in March, the secretary visited the Northern Michigan Circuit, preaching and taking counsel with each of the different groups. As a result of the earlier visit the circuit which, up to that time, had assumed no definite responsibility in connection with the missionary's salary, pledged itself to provide $300 for that purpose. As another result Mr. Hills added Mt. Pleasant, then without a pastor, to his circuit, finding it possible to hold one service a month there without interfering with his other appointments.

Considerable time was devoted to Mattoon, Ill. Some years ago Unity Church in this town after long-drawn out litigation sold its church building and practically ceased to be. The W. U. C. had an equity in the proceeds of the sale and Rev. W. M. Backus, then secretary of the conference, concluded an agreement by which the funds of the Mattoon church were invested in the name of the W. U. C., which under certain conditions, at the end of twenty years was to become the owner of said fund. The power to manage the investment of this fund, to use the interest and, in case the church revived, the principal sum was guaranteed to the trustees of Unity Church, Mattoon. During the past year a desire for the resumption of services and the purchase of a building was expressed by these trustees. Advantage was taken of the approaching presence of Mr. Hudson, the co-operation of Mr. Vail at Urbana was secured and a series of four well advertised meetings was planned. The net result of these efforts was a conviction that local conditions made the re-establishment of Unity Church, Mattoon, impossible. Not long thereafter the trustees of the church conveyed the fund, amounting to about $3500 to the W. U. C., granting said body the right to use the interest for its current needs, but reserving the right to claim back the principal sum if, within twenty years Unity Church should be re-established as a living institution with regular services, the W. U. C. through its board of trustees pledging itself to aid any well considered and promising movement towards the end. In effect this adds $3,500.00 to our endowment fund and $175.00 to our annual income.

If no successful new work was initiated during the year there was plenty of

work in connction with churches and movements already established. In the fall eleven of our churches were seeking pastors and nine others were without leaders and quite content to remain so. It was a condition, not a theory, which had to be dealt with. Some of these churches made generous use of the secretary's services and some only a little, but each and every one at some time during the year needed his help.

Last fall the name of the Conference paper was changed to "THE WESTERN CONFERENCE UNITARIAN," For the year Jan. 1909 to Jan. 1910 the paper was self-supporting. This year there has been a considerable loss of subscribers, but owing to the experience gained last year a reduction of expenses has been possible which enables us to report that for this year, too, the paper is self-supporting. It is fair to suppose that the loss in subscribers is due to the fact that the matter of subscriptions was not pushed so hard in the churches this year as last. Evidently fewer people are taking it on the mere score of loyalty. Its value as a mere medium of information about our work increases. Since the secretary writes so little of the matter which appears in its columns he may be allowed to express the opinion that in its general quality the WESTERN CONFERENCE UNITARIAN improves. With an increased subscription list it might be still more improved.

Let me pass to general conditions.

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With the one exception of Keokuk all the churches seeking ministers last fall are at present provided with leaders. Although formal announcements are not in order, it is understood that the Peoples Church at Kalamazoo has already secured its leader who will take charge in September, while Toledo hopes to secure one by early fall.

General conditions in the Conference have been more or less revealed in the reports of the State Secretaries. In each state are some strong and successful churches. Many of these show considerable gains in the past year. Some churches which are doing a splendid work in the communities where they are set show little change in membership from year to year. The genius of minister and people does not make for a GROWING ORGANIZATION, but for a GROWING INFLUENCE. Lastly some churches are clearly and unmistakably losing ground. Some of these can surely regain the lost ground under wise and energetic leadership. Others should be allowed to go out of existence since they can be maintained only at too great cost and without commensurate results. Some of these "dormant" societies have never been more than mere preaching stations and never gave promise of becoming self-supporting. We need to free ourselves from the delusion that a church aided for a time must be aided forever if the need of outside aid continues. When President of a Village Improvement Society years ago the writer learned that while tree planting was praiseworthy it was sometimes quite as necessary to remove a tree wrongly placed, or of the wrong kind, or misshapen, as to put out a good tree in a suitable location. It may be surmised that this discovery will apply to churches as well. The secretary knows of no church in our district nearer dead than it was a year ago, but knows of several that are nearer disbanding. He does not take this as a disheartening sign, but on the whole regards it as an encouraging one. It shows some courage and decision, a definite grappling with facts, a determination to be worth while, or quit. Sixty-one churches have had sufficient energy to send in reports. These churches show a total gain in membership of 492 and a total loss by death or removal of 130, a net gain of 362. All Souls Church of Indianapolis, with which we meet today, shows the largest and most significant gain. Louisville, a near neighbor, one of our oldest churches, under the lead of its new minister, Rev. Maxwell Savage, shows results well nigh as encouraging. Youngstown, which two years ago seemed hopeless has made a marked advance under Mr. Westwood, trebling its congregations and multiplying its financial support by four. The church at Jackson has long been a

difficult problem. Last fall Rev. A. B. Curtis took charge. Hopeful results soon appeared, but in January Mr. Curtis went to the hospital for a series of operations which left him very weak and forbade his taking up the work again until next fall. In the meantime the pulpit has been regularly supplied, Congregational as well as Unitarian ministers being quick to give labors of love. The attendance has kept up well and the situation is decidedly better than it was a year ago. The church at Kansas City, thrown upon its own resources a year ago secured Prof. Hudson of the State University at Columbia, Mo., as a Sunday supply and report that the experiment has worked so well that they propose to continue the arrangement another year. The average congregation is reported as two hundred, filling the church. At Traverse City a change is in prospect. Mr. Hills has been located there three years as joint missionary of the A. U. A. and the Michigan Conference, and has organized a church, winning the affection of his congregation and the respect of the town. It has become clear, however, that there is little prospect of establishing a self-supporting church at this point. Mr. Hills has received a call to Mt. Pleasant and it is probable that he will soon move to that place, keeping up the services, however, at Harrietta and Traverse City. At Brookings, too, our movement has reached the parting of the ways. After having a field agent for three years in this district, the people at Brookings were a year ago asked to assume certain responsibilities. This they did, but this move towards apparent permanency revealed the limits of the support to be relied upon. It scared away the timid and it led the evangelical pastors to take liberal positions on many questions in order to hold the college contingent. As a result it seems wise to withdraw from Brookings at the end of the current school year, providing merely for occasional visits by our preachers. The seed-sowing and the leavening have been well done at this point. Nothing further seems to be indicated here.

During the year the beautiful building in which we meet to-day was completed and occupied, the dedication taking place Jan. 15th. By its invitation to the W. U. C. to hold these meetings here All Souls includes us all in its "housewarming." Early in the year our Norwegian friends at Hanska occupied their parish house, while our Swedish friends have acquired a building at Springvale and are erecting one at Dalbo which will be ready for occupancy this summer. The beautiful parish house at Madison, the gift of Dr. Vilas, is completed and the dedication is set for June 11th.

The new church building at Duluth was not completed within the year, but the construction is being pushed and the dedication is assured for the early fall.

Statistics are proverbially misleading and there is always a temptation to select those which will make a good showing. The plain facts, however, revealed by the reports of the individual churches and by the secretary's visits during the year give occasion neither for complacency nor for despondency. They are primarily a call to renewed effort. Thirty-one churches show net gains in membership, eight show net losses and the rest hold their own. The net losses are slight in all but one case. Many of these churches with stationary membership make gains in influence and usefulness. The generous contributions which have this year enabled the Conference to wipe out its deficit are significant of both power and willingness to meet an emergency. It is worth while to remember that the $450 for the deficit was provided while the regular gifts were kept up to what five years ago was high water mark, but which for two years has become the established custom.

At our last annual meeting the relations between the A. U. A. and the W. U. C. were left unchanged. The secretary is glad to report a year of cordial co-operation, unbroken by any suggestion of misunderstanding or divided counsels. Every call upon the Association has been promptly and generously met and it has been the pleasure of your secretary in pursuance of the vote at our last annual meeting to serve the Asso-

ciation in certain ways in our district.
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A few words as to the future policy of the Conference in its missionary work.

It seems clear to your present secretary that in starting new movements we should confine our efforts rigorously to places where there is hope of establishing self-supporting churches. He is not so radical as to hold that every new movement should be self-supporting from the first. This is eminently desirable and sometimes practicable, as witness the history of the Sioux City Church and the Evanston Church. Some of our best churches, however, were aided for a term of years at the beginning. Where aid is given it should be given generously, so that the work may start on a proper scale. There should be some reduction of the aid given each year until self-support is attained. If, after a few years of effort it becomes clear that self-support will not be reached in a reasonable time all aid should be withdrawn and the church be allowed to die or the place maintained simply as a preaching station. It is a proper use of missionary money to spend it for carrying our message to new people, an improper use to spend it for permanent subsidies to established churches. The one use has a constructive purpose and an inspiring vision, the other fosters a blind instinct merely to persist and a dull, gray, prospect of existence of the barest kind. There is no more real reason why people in other cities should permanently pay for the preaching a group of people in Dayton or Youngstown happen to like than that the people in Boston, or New York, or Cleveland should pay for the schools some people in Dayton or Youngstown like.

We must discriminate between "carrying the message" and "supporting the institution." A church that remains a "foreign" institution never can have great weight and influence in a community. It must get its roots down into the life of the city where it is set and must draw its substance and support therefrom. This statement is not ungenerous nor is it unkind, nor unmindful of the heroic efforts of various little bands of people to keep the light of a free faith burning in various communities under hard conditions. It simply recognizes facts and proposes that we act in accord with the logic of the situation.

With regard to churches long aided, which many years ago ceased to be in any sense "new movements" and which still ask aid and those churches which, having been self-supporting, ask aid your secretary believes that the principle previously stated applies, but that in its application it should be modified to meet the circumstances of each special case. If a larger appropriation and a special effort for a year or two promise to put such a church on the way to independence the money and the effort should be cheerfully given. The main point is that the chronic condition of satisfied dependence should somehow be broken up. Some of these churches can go on to a strong vigorous useful life, others should cease to be.

Our college town churches seem to suggest an exception, but the exception is only in seeming. Where these are located in cities of considerable size it is possible for them to become rooted in the community life and to go on to self-support. This has been done at Madison and at Lincoln. Where such churches are located in small communities and where the college and the town do not mingle freely it is sometimes wise to maintain a church, though that involves long continued, possibly even permanent outside aid. In such a case there is really no permanent subsidy to a given group of people. A missionary is maintained to deliver our message to a rapidly changing stream of people, some of whom are profoundly influenced and who go out to be centers of influence in other communities. Just as in the case of the universities themselves, if the institution is to exist it must draw its support from a wide territory. In these cases there is a constructive purpose and an inspiring vision. We can not hope to compete with larger denominations in buildings, equipment or superficial attractions; neither, as a matter of fact,

do we reach such large numbers; but we arouse and enlist those whom no other church ministers to.

Your secretary is well aware that the policy here outlined has in it nothing novel. The only significant thing is that he did not take it ready made and that his convictions grow out of his own observation and experience. In this report he has tried to picture conditions as he sees them and to suggest definite methods of action. The report has aimed to inform rather than to inspire. Yet it would be incomplete and barren if it gave no suggestion of hopeful vision and inspiring enthusiasms.

Why does your secretary, despite the meagre results reported and despite the division of opinion on the question of organization, still keep heart of courage, and look forward hopefully to the future of our work? First, because he sees some sure gains in the past year—some churches stronger and more vital than a year ago. Second, because he sees opportunities for both intensive and extensive gains in the coming year. But primarily his attitude of hopefulness issues from his growing conviction of the exceeding great value in the world life of the particular work we are trying to do. The world life incarnates itself in our free churches in a unique and needful way. We are necessary to our fellows, to the other churches. Our success or failure, or better still, our loyalty or disloyalty to our vision has significance not only for us, but for others, for the world life. With others we feel the thrill of new social visions, with others we would help bring the kingdom of truth, righteousness and love. With just our peculiar makeup and way of looking at things the great human faiths and hopes and enthusiasms embody themselves in characteristic ways and the great advance of humanity gains just that distinctive contribution. Some men and women are awakened, enfranchised, enlisted in the service of ideals by just the form of message and stimulus which our church brings as by no other message. We have our distinct work to do. No others can give just our contribution. To blend spiritual vision and commonsense, freedom and responsibility, knowledge and reverence, this is our great task. Let us gird ourselves for it.

"With wider view come loftier goal!
With broader light, more good to see!
With freedom, more of self-control,
With knowledge, deeper reverence be!"

ERNEST C. SMITH, SEC'Y.

May 17, 1911.

A MODERNIST'S EMERGENCE.

The author of "Letters to His Holiness Pope Pius X" has endeavored to place the viewpoint of the Catholic modernist before a wider audience, using the vehicle of fiction for his purpose.

"The Priest" (Sherman, French & Company, $1.25 net), is a tale of a New England cure. How far it is autobiographical in incident, it is of course, impossible to say, but the story bears abundant internal evidence of being absolutely autobiographical in essence.

Ambrose Hanlon, a secular priest, with the ideals of the Jesuits, and only saved from membership in that body by the energy of a healthy-minded sister, is sent to the village of Axton. The Puritans rule the town and the other church is Unitarian. Circumstances throw Father Hanlon, spiritual, versed in scholastic theology, but absolutely innocent of higher criticism or any other modern tendency, into contact with the Unitarian minister. Josiah Danforth is the son of a Quaker mother, is himself a mystic and an admirer of the mystic side of Catholicism, but he is a ripe scholar and a thorough going critic. Danforth has made himself very unpopular with the most conservative and influential member of his congregation by socializing his religion and extending his ministry to a large body of Italian and other foreign workmen who have settled in the village. That he should build a settlement house and hold services for these men, who are supposed to profess Socialism and Anarchism in one breath, is considered a great scandal by this eminent Puritan. Danforth's liberal attitude toward the newly arrived priest adds fuel to this flame. This situation is the basis of the narrative part of the story, a nar-

rative which weakens as it extends beyond the two main characters.

The chief interest in the book for Unitarian readers is in the psychology of the Catholic priest and in the criticism and appreciations of Unitarianism.

The two clergy are drawn together as Jonathan and David, the priest rather quickly appropriating the Unitarian's theology.

This is brought to the ears of his bishop by a dishonorable fellow priest who has gained Hanlon's confidence. The result is a persecution so petty, carried on in ways so childishly absurd, that if the book were not written by a man who has seen such treatment meted out, one would hesitate to believe the picture truly drawn.

Hanlon's thoughts are naturally turned toward the Unitarian church by these outer and inner events, but as far as he can see his friend Danforth is the only spiritual man in that ministry. He goes to a neighboring city, when in the very depths of despair. He visits a Unitarian church, and the chanted Lord's Prayer, the prayer of the aged pastor emeritus, and the hymns soothe his troubled breast. Then a young minister arises to preach: "Such a sermon as it was! The young man by announcing as his text a paragraph from Spencer's Principles of Biology, adding as companion text a page of Firdousi. Then thrusting his right hand into his trousers' pocket, off he went into a deplorable declamation. The idea of God was his subject, and his purpose seemed to be to destroy every idea of God that was worth anything for religion. God is the formless, vital prinpiple of the universe, he said. God is the name we give to that unknowable hidden life that throbs in sea and sky and star. Creation is an absurdity; the universe is eternal. . . . Thus this strange caricature of a sermon ran on. Whatever other ideas it may have left in the minds of those who heard it, the very last idea it could be accused of depositing there was any devout or worshipful idea of God. . . . Add to this the young man's flagrant offenses against logic, as when he argued that because the universe was big, therefore it was infinite; and because it was old, therefore, it was eternal—and we may be able to understand Ambrose's disappointment and distress."

The general attitude of the Catholic modernists is that reinterpretation of doctrine—privately made—enables them conscientiously to hold their places in the church. This course seems hypocritical to the hero of this book although he does its followers full justice. What course, then, shall he pursue? The course the actual living author of the book has pursued is no secret among Unitarians, but the course of his hero is treated romantically and therefore uselessly from the standpoint of throwing light on the subject. He is about to submit to the decree of his Bishop and do life penance for his heresy, in a Trappist monastery, when a spiritually minded but happily sensible representative of the eternal feminine and the Unitarian faith, intercepts him two minutes before train time, and that suicidal resolve is happily frustrated.

As a novel the book is not without its poignant passages; as a tract upon the times in religious circles it is a valuable piece of work. Incidentally there is just enough illustrative matter on the Higher Biblical criticism in it, to make it a valuable book to place in the hands of orthodox people who cannot understand why their Unitarian friends are not as they. As the book points out our faults as well as Catholic faults, this latter course will not be deemed advisable by those Unitarians who conceive their religion simply as orthodoxy of another stripe.

LLEWELLYN JONES.

(The Priest. By the author of "Letters to His Holiness Pope Pius X." Boston: Sherman, French & Co. $1.25 net.)

POEMS OF THE DAILY ROUND.

It is a mistake to suppose that all poetry must be great and every theme of the poet, in itself, sublime. Perhaps the mistake is too often made by would-be poets themselves who scorn the most of daily life and experience and would rather sing of the Greek heroes at second hand than echo the fresh romance of

their own experiences.

This attitude is the antithesis of Gazelle Stevens Sharp's "A Little Patch o' Blue." (Richard G. Badger: The Gorham Press, Boston.) Miss Sharp has seen the poetry in common things and occasions, has not been afraid to treat in verse the quaintest sayings of little children, the greetings of friends, and the homely incidents of the farm and hearth. By eschewing attempts at greatness she has produced verse which is genuine, and which in so far as it reflects the experiences of her readers—and it will reflect them—will have a true poetic appeal. Not the most metrical poem in the volume, but representative, is the following little bit of good philosophy:

Amid the pain of parting
Comes this sweet thought with all its cheer
There's nothing else but distance
In our separation, dear.
We're so sure of one another
That the cannot even fear
That anything but distance
Could separate us, dear.
Any other separation
Would be harder far than this—
With nought but paltry miles between:
We parted with a kiss.
So though my heart aches for you
And I long to see you, dear,
'Tis but distance separates us,
And you still are very near.

The poem which gives its title to the collection is metrical and suggestive, and many of the phases of Unitarian church life in its social aspects have been daintily treated by the author.

L. S. J.

(A Little Patch o' Blue. Gazelle Stevens Sharp. Boston: Richard S. Badger: The Gorham Press.)

A BOOK OF SERMONS.

"Leaves from a Liberal Pulpit" is a collection of sermons which the members of the First Unitarian Society of Milwaukee have "caused to be printed as a token of their admiration for and interest in the Reverend James C. Hodgins, who was their minister from June 1901 to June 1907." The message uttered in these sermons is a virile one. There is a constant call to "come up higher," to "seek earnestly the greater gifts." The key-note of the book is "courage." The author is an uncompromising idealist; he walks by faith and has found the way so good that he would have others also share it. He is an idealist, not because he does not understand and sympathize with what is best in materialism, but just because he does so understand and sympathize. This is made very clear in the sermon on "Martha and Mary." The constant attitude is fairly shown in the closing sentences of the first chapter, "What is Truth?" "We prove the truth of religion by living the life of the spirit; we touch God really and truly in great and uplifting ideals, and in no other way shall we ever touch him; we gain immortality by coming to the conviction that character in its final form is the reality of all beauty, all truth and all love. Truth is the ideal realized in a life." One would like to quote at length from several chapters, but let it suffice to say that all are pitched in the major key, that even when tragedy enters in there is a note of joy, a sense of victory either won, or to be won. The sense of a great world order in which pulses an abounding life is joined with the sense of a conscious inward spiritual power which is the key to all life's mysteries. He is sure that the final victory is for those who follow ideals.

(Leaves from a Liberal Pulpit, by James C. Hodgins. Burdick & Allen, Milwaukee.)

The Board of Directors of the Western Unitarian Conference met at the Chicago headquarters on May 12th at 2 p. m. Present, Mesdames Delano and Lynn, Messrs. Bennett, Hawley, Hosmer, Pittman and Smith. The treasurer, Mr. Pittman, presented a report covering all expenditures for the year and all receipts to date. At the treasurer's request Mr. J. W. Hosmer was appointed to act with the treasurer in devising a new and more complete system of bookkeeping. The secretary's report was read as far as completed and suggestions were made that certain additional aspects of the work be covered in the final report. Adjourned at 4 o'clock.

(*Continued from second page of cover.*)

SERENA—Pleasant Hill Union Church. Hour of service, 10:45 A. M., third Sunday in month.

SHEFFIELD—First Unitarian Church. Hour of service, 10:45 A. M. Rev. C. A. Polson.

SHELBYVILLE—First Congregational Church. Hour of service, 10:30 A. M., second and fourth Sundays of month. Rev. Jasper L. Douthit.

URBANA-CHAMPAIGN—Unitarian Church, Matthews and Oregon Sts., Urbana. Hour of service, 11 A. M. Rev. Albert R. Vail, 908 W. Nevada St.

MINNESOTA.

ADRIAN—People's Church. Occasional services.

DALBO—Dalbo Unitarian Society (Swedish). Rev. David Holmgren.

DULUTH—First Unitarian Church, First Street and Eighth Avenue, East. Hour of service, 11 A. M. Rev. George R. Gebauer, 1209 E. Third Street.

HANSKA—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

LUVERNE—Unity Congregation Church. Hour of service, 10:45 A. M. Occasional services.

MINNEAPOLIS—First Unitarian Society, Eighth St. and Mary Place. Hour of service, 10:30 A. M. Rev. Wilson M. Backus, 803 Mary Place.

SPRINGVALE—Springvale Unitarian Society (Swedish). Rev. David Holmgren.

ST. CLOUD—Unity Church. Hour of service, 10:45 A. M. Rev. Paul D. Dansingberg.

ST. PAUL—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. Rev. John D. Reid, 656 Portland Ave.

UNDERWOOD—First Christian Church (Swedish) Summer preaching station.

WISCONSIN.

HUDSON—The Scandinavian Unitarian Society of Hudson. Rev. A. E. Norman, Hanska, Minn.

KENOSHA—Henry M. Simmons Memorial Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M.

MADISON—First Unitarian Society, Wisconsin Ave. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frank A. Gilmore, 117 West Gorham St.

MENOMONIE—First Unitarian Society. Rev. Chas. F. Niles.

MILWAUKEE—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. Walter F. Greenman, 682 Astor St.

IOWA.

CHEROKEE—Unity Church. Occasional services.

DAVENPORT—First Unitarian Society, Grand Ave. Hour of service, 10:45 A. M. Rev. Robert E. Ramsay, 2104 Grand Ave.

DESMOINES—First Unitarian Society, Eleventh and High Sts. Hour of service, 10:30 A. M. Rev. Everett D. Martin.

HUMBOLDT—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Henry H. Burch.

IOWA CITY—First Unitarian Society, Iowa Ave. and Gilbert St. Hours of service 10 A. M. and 7 P. M. Rev. Robert S. Loring.

KEOKUK—First Unitarian Society. Hour of service, 11 A. M.

PERRY—Unity Church. Hour of service, 10:30 A. M.

ROCK RAPIDS—People's Church. Lay services.

SIOUX CITY—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Manley B. Townsend, 410 Tenth St.

WASHTA—Unity Society. Service and Sunday school every other Sunday at 2 P. M.

MISSOURI.

KANSAS CITY—All Souls Church, Baltimore Ave. and Armour Blvd. Hour of service, 11 A. M.

ST. LOUIS—Church of Messiah, Union Ave. and Morgan St. Hour of service, 11 A. M. Rev. John W. Day, 320 N. Newstead Ave.

ST. LOUIS—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev George R. Dodson, 48 Nicholson Place.

KANSAS.

BELOIT—First Unitarian Society. Rev. Geo. F. Armington.

LAWRENCE—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. Rev. Frederick M. Bennett, 1209 Oread Ave.

TOPEKA—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones, 706 Tyler St.

WICHITA—First Unitarian Church, North Topeka and Central Aves. Hour of service 11 A. M. Rev. Edward Day, 3215 Douglas Ave.

NEBRASKA.

LINCOLN—All Souls Church, Twelfth and H. Sts. Hour of service, 10:30 A. M. Rev. Arthur L. Weatherly, 1784 S. 25th St.

OMAHA—Unity Church, 17th and Cass Sts. Hour of service, 10:45 A. M. Rev. Manfred Lilliefors

COLORADO.

COLORADO SPRINGS—All Souls Unitarian Church Dale and Tejon Sts. Hour of service, 11 A. M. Rev. J. Lewis Marsh, 219 E. Monument St.

DENVER—First Unitarian Society, Broadway and 19th Sts. Hour of service, 11 A. M. Rev. David Utter, D. D., 329 Broadway.

FORT COLLINS—Unity Church. Hour of service, 11 A. M. Rev. J. C. Mitchell.

GREELEY—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45 A. M. Rev Milton R. Kerr.

PUEBLO—Unity Church, Court and Ninth Sts. Hour of service, 7:30 P. M. Rev. Edwin G. Brown, 219 W. 6th St.

SOUTH DAKOTA.

BROOKINGS—First Unitarian Society. Rev. Robert P. Doremus, 510 Medary Ave.

KENTUCKY.

LOUISVILLE—Chnrch of the Messiah, Fourth Ave., and York St. Hour of service, 11 A. M. Rev. Maxwell Savage, The Chesterfield.

WE declare our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of Man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One-in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.

Resolution of May 19, 1892.

Resolved, That the Western Unitarian Conference hereby declares it to be its general aim and purpose to promulgate a religion in harmony with the foregoing preamble and statement